John Bykering.

Articles to be enquired of, in the visitacion, of the ryght Reuerende Father in GOD, Johñ Bysshop of Lyncolñ, in the sixte yeare of the Reygne of our moste drade Soureygne lorde kynge Edwarde the sixte. &c. With certayne generall aduertysementes, then gyuen by the sayd Bysshop to the Clergie and people of his Dioces, for an vnyformitie, to be obserued in the same.

Anno dñi, 1550.

BIBLIOTHECA BODLEIANA

Arch Bodl. B.
II. 12 *

HONY · SOVIT · QVI · MAL · Y · PENSE
DIEV · ET · MON · DROIT

Whether you knowe any perſone that haue cõmytted adultery, foꝛnycacion, inceſt, bawdꝛye, oꝛ be behemently ſuſpected of the ſame, oꝛ be cõmon dꝛonkardes ſcoulders oꝛ cõmon ſwerers and blaſphemers of Goddes holy name.

¶ Whether your pſons oꝛ vicars doth maynteyne theyꝛ howſes, ꝛch auncels in ſuffycyent reparacion oꝛ if theyꝛ howſes be in decay whether they beſtowe yerely the fyfte parte of the fruytes of the benyfyce vntyll the ſame be reparcd.

¶ Whether ſuch perſons and vicars as be abſent from theyꝛ benefyces doeth leaue theyꝛ cure to curates ſuffycyent and able. And yf he may dyſpende yerely. xx. li. oꝛ aboue, in this deanery, oꝛ els wher, whether he doth dyſtrybute euery yeare, amonges his poore paryſheners there at the leaſt the foꝛty parte of the fruytes of ỳ ſame. And lykewyſe ſpendynge yerely. C. pounde whether he doth fynde one Scholer at eyther of the vnyuerſytes, oꝛ ſome grãmer ſcole. And ſo foꝛ euery other hundꝛeth pounde one ſcoler.

¶ Whether any parſone, oꝛ vicar haue come to theyꝛ benyfyces by ſymony oꝛ haue. ii. benyfyces oꝛ moꝛ without lawfull dyſpenſacion.

¶ Whether

¶ Whether your mynysters haue dylygently procured suche as are lycensed to preache in theyr cure or haue refused any that haue beynge lycensed or haue absented them selues or caused other to be away from the sermon or haue admytted any to preche that are not lycensed. ☞❧☞

¶ Whether any haue hyd and kepte secretely any Images, Antyphonares, Messals, Prymers, and other suche bokes of Laten seruyce whiche are forbed by the order of this Realme.

¶ Whether mynysters do dylygently, & reuerently mynyster the sacramentes in theyr Cure.

¶ Whether your curate do earnestly exorte theyr parisheners to dyspose thē selues to the often Receauynge of the communyon.

¶ Whether your mynysters receyuyth the sacrament, except there be one at the leaste to communycate with hym. ☞❧

¶ Whether the mynyster vseth any eleuacyon or showynge the Sacrament before the distribucion thereof. ☞❧☞❧☞

¶ Whether the mynister or any other do reserue ỹ sacrament and not Immedyatly receyue it.

¶ Whether the parisheners do offer euery sonday

the

the Juste value of the holy Loffe to the vſe of the cu rate in that order as they were wonte to paye the holy Loffe. And whether ỹ ſame perſon to whome ſuche courſe do come or one at the leaſt of his howſolde or els one appoynted by hym do Receyue the communyon that ſame day with the mynyſter.

¶ Whether Baptiſme be mynyſtred out of neceſſitye in any other tyme then on ỹ ſonday or holy daye or in any other tounge then Englyſhe.

¶ Whether any taryeth in the quere after the offertory other then thoſe that do cõmunycat, except clerkes and mynyſters.

¶ Whether your curate do admyt any ſuche to the Lordes table as are open and notaryous euyll lyuers, or hathe done wrong to theyr neyghboure by worde or dede wherby other are offended or be openly knowen to be in malyce or hatred before ỹ amendement of theyr Lyfe and ſatyſfaccyon, and reconſylyacion to theyr neyghboures.

¶ Whether the curate do admyte any to the communyon before he be confyrmed or any that cannot the Pater noſter, the artycles of the Fayth, & the .x. commaundementes in Englyſhe.

¶ Whether curates do mynyſter the communyon for money or vſeth to haue trentall of cõmunyons.

 ¶ Whether

¶ Whether there be any ỹ pryuatly in theyr pry-
uat house haue theyr masses contrary to the forme
and order of the booke of the cõmunyon.

¶ Whether any be maryed within degres prohyby
ted by godes lawe, or seperat without cause lawe-
full or, is maryed

¶ Whether euery wenisday and fryday is layd or
longe the englyshe procession in ỹ churche, and whe
ther the mynyster, yf none be there to cõmunycate
with hym doth say suche prayers after the Letany
as are appointed for the cõmunyon vntyll the of-
fertory.

¶ Whether the sayd seruyce and mynystracion of
Sacramẽtes be sayde or song so audibly dystinct-
ly and playnely and in such place of the churche as
the people may best here it and be therby edyfyed.

¶ Whether inholders or ale howse kepers or tau-
ners do vse comonly to sell meate drynke, or vitals
in the tyme of seruyce or preachynge, or whether
any other do sell wares or kepe barbers shoppes
at seruyce tyme so that by that meanes the people
be rather occasion to be absent.

¶ Whether any grace be sayde at dyner or supper
in any other tounge then in the englyshe.

¶ Whether organes do play awaye any parte of
the prayer or seruece.

¶ Whether any do vse to praye vpon bedes.

¶ Whether youre curate once in .vi. wekes at the
leaste vpon some sondaye or holyday before euyn-

conge do openly in the churche instructe & examyne
chyldren not confyrmed, in some partes of the ca-
thechisme.

¶ And whether parentes and maysters dosend the
thyther vpon warnynge gyuen by the mynyster.
¶ Whether there be set vp in some conuenyent place
of the churche one booke of the whole byble in the
largest volume in englysche and the paraphrasys of
Erasmus vpon the new testament lykewyse in en-
glysche, And whether your minister doth dyscorage
any to loke and reade therupon, so that it be done
quyetly without contencion.

¶ Whether you haue one boke or Regyster in your
churche safely kept wherin euery sonday are wry-
ten ỹ weddynges chrysteynynges & buryenges that
were had the weke before.
¶ Whether euerye mynyster vnder the degre of a
bachyler of dyuynytye haue of his owne the newe
Testament both in englysche and latynge w̃ pa-
raphrasis of Erasmus vpon the same and do dyly-
gently study the same in conferrynge the one with
the other.

¶ Whether any vseth any other prymers then the
Englysche set forth by the kynges mayeste or any
other latyn prymers, then is set forthe by the same
authorite yf he vnderstandeth latyn except those
prymers that were set forthe by kynge henry the
eyght so that Invocacion or prayer to saintes in ỹ
same prymers be blotted out.

¶ Whether any other grammer be taught then the whicheis set out by the kynges maiestye.

¶ ~~Withoute banes thryse fyrste asked thre seuerall holydayes or sondayes openly in the churthe at seruyse tyme.~~

¶ Whether any Curate do marye them of other paryshes without that curatꝫ lycence and Certyfycat from hym of the banes thryse solemly asked.

¶ Whether you haue a decent ⁊ a comely Table, couered with a fayre whyte lynen cloth for the mynystracion of the holy cōmunyon.

¶ Whether your Person, or Curat, vse his table aulter lyke hauyng vpon ẏ same tapers or candels burnynge tossyng the boke from the one ende to the other or otherwyse by lyckynge wasshynge dowkynge holdynge vp handes or ryngnyg of sacryng belles do counterfet the popyshe masse.

¶ Whether any vseth to kepe abrogat holydayes or pryuayt holydayes as Bakers, Shomakers, brners smythes and suche other.

¶ Whether any vseth to hallowe water, breade, salte belles or candels vpō candelmas daye ashes vpon ashewenesday, palmes vpon palmes sonday, the font on Ester euyne fyre, or pascall, or whether there was any sepulchre on good fryday.

¶ Whether any be a letter of the worde of god to be preached or read in the englyshe tonge.

¶ Whether

¶ Whether euery sondaye one parte of an homelye as it is now deuyded is red imedyatly after the crede yf there be no sermon openly & dystynctly that all the churche may heare and vnderstande it, and so lykewyse the epystell gospell and the lessons.

¶ Whether deane archedecon & prebēdary beyng preste do personally by hym self preche twyse euery yere at ỳ leaste ether where he is intytled, or where he hathe Jurysdyccion, or in some place vnyted or appropriate to the same.

¶ Whether any by preachynge wrytynge wordes or dede hath or doth mayntayne the vsurped power of the by shoppe of rome.

¶ Whether any do preche declare or speke any thynge in derogacion of the boke of common prayer or any thyng therin conteyned or any parte therof.

¶ Whether any do prech or otherwyse opēly mayntayne any erronyous opinion contrary to ỳ worde of god.

¶ Whether your mynysters haue bene dylygente in callynge vpon and exhortynge fathers and mothers maysters and seruauntes eyther in lernynge in some honeste occupacion or in husbandry.

¶ Whether your ministers euery holyday do recite openly and playnely in ỳ pulpyt the Pater noster, the crede and ỳ ten cōmaundemētes in englyshe.

¶ Whether Personnes, Vycars and Curates and euery of thē haue exorted the people to be obedyent to the kynges maieste and his mynysters and to charitye and loue one to another.

¶ Whether the seruyce is vsed to be sayde or songe vpon sondayes and holydayes in dewetyme and ȳ sacramentes mynystred after that order, that is set out & appoynted in the boke of common prayer and none otherwyse, and the latanye also in the mydle alley of the churche knelynge.

¶ Whether your parisheners euery sonday & holydaye do come to theyr owne perishe churche to heare dyuyne seruyce in scylence in prayer, pay there dewtyes there and ons in the yeare at the leaste receyue the holy cõmunyon as it is in the boke of cõmon prayer appoynted. ☞

¶ Whether any doth in Enterludes, Playes, songes, Rymes or by open wordes declarynge, or speke any thynge in derysyonge or, despysinge the sayde boke or any thynge therin contayned.

¶ Whether any by open facte dede or threatynge do compell cause or otherwyse procure or mayntayne any mynister to syng or say any comõ or open prayer or to mynister any sacrament other or otherwyse then is mencioned in the sayde boke.

¶ Whether any do wylfully Interrupt or, let any mynister to synge or say the sayde comon or open prayer or to mynister the sacrament in suche forme as is mencioned in the sayde boke.

¶ Whether any do vse to talke or, Jangle in the churche, in the tyme of seruyce, preaching, reading the homely or, cõmunion tyll or, tyme bells at the same tyme or, maketh any other noyce to let the same